Robert Grosseteste and Medieval Courtesy-Books

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THE old bishop of Lincoln, Robert Grosseteste (+ 1253), renowned in his life – and after – for his great and various qualities of mind and spirit, left also a high reputation of having been a courteous man[1]. On this point the Lanercost chronicle relates the following anecdote[2]. Once it happened that the Earl of Gloucester, Richard de Clare, visited the bishop. It was a fish-day, and the bishop gave orders to pay special attention to the table in honour of his guest. The Earl was sitting at the right of the bishop and was served with all things first. Choice pike was the meal. The seneschal, more concerned to please his master than aware of courtesy, placed an excellent fish before Grosseteste and a smaller one before the Earl. But the bishop, with an angry glance, recalled his servant: "Take that fish away or give one of equal size to the Earl". As the servants apologized for not having another similar one, the bishop said: "Then set aside the whole of this for alms and give me a smaller one like the rest". After dinner, as was customary, they retired together and now the Earl could no longer resist asking a question. "Lord bishop", he said, "if it is permissible without offending you to ask a question, I would like to know how such fine courtliness can be acquired. For I know you are of humble origin and nevertheless, my friends and I often comment on your courtesy". "It is quite true, my Lordship", replied the bishop, "that my father and mother were of lowly estate, but from my earliest years I lived among the most distinguished and virtuous men and the rulers of this world". Still more astonished the Earl asked: "How be that, if you wish to explain to me". "From the time", said the bishop, "that I began to read and study the Scriptures, I found numerous worthy men who, from the beginning of the world until now, by their life and deeds showed me prudence, modesty, liberality, chastity and other virtues, whereby they moulded my character as if they were actually present. And I tried to conform my actions to theirs". The chronicle remarks that the Earl was very pleased

[1] The best life so far written is still F. S. STEVENSON, *Robert Grosseteste, Bishop of Lincoln*, London 1899. For further information see *Robert Grosseteste, Scholar and Bishop*. Essays in Commemoration of the Seventh Centenary of his Death, edited by D. A. Callus, Oxford 1955.

[2] *The Lanercost chronicle*, 1201-1346, ed. J. Stevenson, Bannatyne Club 1839, 44-45.

with the answer and that, from that time on, he entertained a still greater esteem for the bishop[1].

That Grosseteste attached great importance to courtesy in common life also appears from the regulations he made for his own household[2]. In the third admonition he warns his provosts not to admit anybody to their household unless he be trustworthy, faithful and diligent and also "that he be of goode maners"[3]. Moreover, this tradition of Grosseteste's stress on courtesy is endorsed by the ascription to him of two poems which regard this subject. The first is sometimes called *Liber urbanitatis*[4], *Liber facessie*[5], *De civilitate morum*[6], or simply, according to the opening words, *Liber stans puer ad mensam*[7]. It is a short poem of 43 heroic verses

[1] The anecdote is given under the year 1235 when Grosseteste was consecrated bishop. The Latin text reads: "Accidit aliquotiens ut, adveniente ad se comite Gloverniae, curialis praesul mensas profusius ob amorem et tanti hospitis personam juberet. In accubitu vero episcopus comitem ad sui dextram praeposuit, de omnibus ante se illi exhiberi servitium voluit. Ventum est vero ut erat dies piscium, quando lupi aquatici electi apponerentur in cibum. Dapiferi vero, domino suo propitii, egregium hujus generis natatile ponunt ante episcopum, minoris quantitatis ante comitem. Quem non placido vultu intuens vir prudens, "aut", inquit, "istum piscem abstrahite mihi, aut aequalem apponite comiti". Inficiantibus omnibus quod consimilem non possunt apponere, "et hunc", inquit, "integrum eleemosinae assignate, et mihi minorem, caeteris coaequalem, date". Illustris vir invitatus alto corde imbibit et pertractat quod in viro scholastico viderat. Excussa tandem mensa, et cameram more curialium intrantes, non differt dives secularis problema proponere quod conceperat. "Si licet", inquit, "domine episcope, unum sine offensa quaererem, vellem libenter edoceri unde tanta curialitas posset oriri. Nam te simplici progenie accepimus ortum, et tamen in ita facete facta tua exequentem ut saepe de te in seculo sermonem conferamus". "Verissime", ait, "domine comes, humili de patre et matre sum natus in orbe; sed tamen inter praecipuos virtuosae vitae viros ac rectores orbis alitus sum a juventute". Audiens haec alter altiori attonitus est stupore, "et quomodo", inquit, "hoc sit gratularer scire". "A principio", ait, "quo sacram Scripturam cepi revolvere et legere, virorum fide dignorum, qui ab inchoato mundo nunc usque, homines prudentes, modesti, liberales, et casti, caeterisque virtutibus pollentes, in suis gestis et moribus velut in suis verbis et vultibus, me informare possent, reperi; et eorum actibus me conformare studui". Gratum habuit responsum generosus herus, et deinceps episcopum in corde tenuit gratiorem." (*ed. cit.* 44-45).

[2] The Latin text is extant in only a single manuscript: Cambridge, *Univ. Libr. Ee. i. 1*, f. 259 *va-vb*, with the rubric "Hec sunt statuta que Robertus Episcopus Lincolniensis ordinavit et domus sue prepositis tradidit".

[3] According to the old English translation (London, *Brit. Mus.*, *Sloane 1986*, f. 100*r*-102*r*): ". . . no mann be admittyd in youre howseholde, nother inwarde nother vtwarde, but hit be trustyd and leuyd that ye be trewe and diligent, and namely to that office to whiche he is admyttyd. Also that he be of goode maners". This text was printed in *Monumenta Franciscana*, ed. J. S. Brewer, London 1858, 583, and again in F. J. FURNIVALL, *Manners and Meals in Olden Time* (Early English Text Society. Original series, 32), London 1868, part 1, 328 (henceforth abbreviated: FURNIVALL, *Manners*.

[4] "Explicit Liber urbanitatis" (London, *Brit. Mus.*, *Add.* 37075, f. 22 *v*).

[5] "Explicit liber facessie quod Willelmus. Magister Wilelmus Smyth" (Oxford, *Bodl.Libr.*, *Rawl. G. 60*, f. 1*r*); "Explicit liber ffacicie" (Cambridge, *Gonville & Caius Coll. 417*, f. 104).

[6] So e.g. P. LEYSER, *Historia poetarum et poematum medii aevi*, Halle 1721, 997.

[7] "Explicit liber stans puer ad mensam" (Oxford, *Bodl. Libr.*, *Lat. misc. b. 3*, f. 107*r*), "Incipit facetia vocata Stans Puer ad mensam (London, *Brit. Mus.*, *Lansdowne 699*, f. 83*v*; follows John

which we shall discuss and of which we shall give a critical edition in this article. A much longer poem of 671 hexameters is ascribed to Grosseteste in a fourteenth century manuscript[1] with the following words: "Incipit liber curialis quem composuit magister Robertus Grosteste". Apropos of this work we shall have to raise several questions, though a definitive word cannot be said as yet.

In any case, by these poems Grosseteste becomes involved in the highly interesting, but complicated and still scarcely investigated history of medieval Latin courtesy-books. A brief survey of this kind of literature may not be out of place[2].

MEDIEVAL LATIN COURTESY-BOOKS

At the end of the twelfth century this special genre, by preference written in verse and particularly concerned with table manners, begins to stand out against the general didactic and moralizing literature that served for the education of youth. Probably one of the first of these poems is the well-known *Quisquis es in mensa, primo de paupere pensa* of 23 leonine hexameters. It was published both by Francesco Novati and by Charles Homer Haskins[3]. Stefan Glixelli gave three different versions of this poem[4], but there may still be others[5]. No doubt it has been widely

Lydgate's English version). – See S. H. THOMSON, *The Writings of Robert Grosseteste, Bishop of Lincoln, 1235-1253*, Cambridge 1940, 149-150 (henceforth abbreviated: THOMSON, *Writings*) and H. WALTHER, *Initia carminum ac versuum medii aevi posterioris latinorum* (Carmina medii aevi posterioris latina, I), Göttingen 1959, n. 18581 (henceforth abbreviated: WALTHER, *Initia*). The text was published from the manuscript London, *Brit. Mus., Harl. 3362*, f. 6v by FURNIVALL, *Manners*, part II, 30-32. Walther's reference to Hain 4927 is somewhat misleading. The *Stans puer ad mensam* occurring in this early printed book is Lydgate's adaptation of our poem. See below p. 62 with note 1 and 2.

[1] Oxford, *Trinity Coll. 18*, f. 168r (upper margin). See THOMSON, *Writings* 148-149.

[2] The fascinating chapter on manuals for students in C. H. HASKINS, *Studies in Mediaeval Culture*, Oxford 1929, 72-91, contains useful information but is broader in scope. The best critical study on table manners is S. GLIXELLI, *Les Contenances de table*, in *Romania* 47 (1921) 1-40. See also the introduction in J. MORAWSKI, *Le facet en françoys*. Édition critique des cinq traductions des deux *Facetus* latins avec introduction, notes et glossaire, Poznań 1923, XIX-XX (henceforth abbreviated: MORAWSKI, *Le facet*). Of invaluable help for anyone studying medieval poems is WALTHER, *Initia* and of the same author *Proverbia sententiaeque latinitatis medii aevi* (Carmina medii aevi posterioris latina, II/1-5), Göttingen 1963-67.

[3] F. NOVATI, *Carmina medii aevi*, Firenze 1883, 49-50; C. H. HASKINS, *op. cit.*, 79.

[4] S. GLIXELLI, *op. cit.*, 28-30.

[5] The poem is found with the following 'incipits': *Cum sedes in mensa, primo de paupere pensa* (WALTHER, *Initia* n. 3754), *Cum sis in mensa, primum de paupere pensa* (ibid. n. 3784), *Cum sis in mensa, que fiunt, sedule pensa* (n. 3785), *Dum sedes in mensa, primo de paupere pensa* (n. 4954), *Incipiunt mores de mensa nobiliores* (n. 9206), *Qui sedes in mensa, primo de paupere pensa* (n. 15648), *Quisquis es in mensa, primo de paupere pensa* (n. 16168). A fragment begins: *Nemo cibum capiat, donec benedictio fiat* (n. 11716)

known. This is understandable, for its concise counsels lend themself easily to memorizing and also to expansion and adaptation both in Latin and in the vernacular. In the earlier twelfth century two clergy handbooks had already occupied themselves with this subject. Hugh of Saint Victor dedicated four little chapters of his *De institutione novitiorum* to the "disciplina in mensa servanda", successively speaking of posture and behaviour, and of what, how much and in what manner to eat[1]. But it is in the *Disciplina clericalis* of Petrus Alphonsi[2] that more direct connections with the poem *Quisquis es in mensa* become evident. Just as the spicy Oriental stories of this book became popular and were followed by the large number of example-books of the thirteenth century preachers, so it seems that its brief chapters on "De familiaritate regis" and the succeeding "De modo comedendi"[3] stand at the beginning of the courtesy books we are illustrating. We would like to stress at this point the somewhat neglected fact that Petrus Alphonsi was at the service of Henry I of England[4], for with the English court some old traditions of courtesy rules are connected. According to Gervais de la Rue, Henry I would have been the author of an Anglo-Norman poem on behaviour at table and good manners, entitled *Le Dictié d'Urbain*[5]. However, this poem was written at a later date, and, as Thomas Wright correctly established, it is not in the slightest degree probable that Henry I was its author[6]. Yet, there remains an anonymous Latin poem, entitled *Urbanus*, of which De la Rue has published the following four lines, connecting them with Henry I:

> Clerus precipue, miles, matrona, puella,
> Quilibet ingenuus hec servet scripta novella;
> Rex vetus Henricus primo dedit hec documenta
> Illepidis, libroque novo scribuntur in isto[7].

and another *Cum sis in mensa, servabis hec documenta* (WALTHER, *Proverbia* n. 44431a). I do not know if the 42 sentences of Florence, *Bibl. Laurenz., Plut.* 25, f. 1 (13th C.), beginning *Cum fueris in disco, te prospice atque ministro* are connected with our poem.

[1] *PL* 176, 949-952 (cap. XVIII: De disciplina in mensa servanda, et primo in habitu et gestu; cap. XIX: De triplici observatione disciplinae in cibo et primo quid comedendum; cap. XX: Secundo, quantum comedendum; cap. XXI: Tertio, quomodo comedendum).

[2] A Spanish Jew, baptized in 1106, when he was in his forty-fourth year. The older editions, e.g. *PL* 157, 671-706, are surpassed by the critical text published by A. Hilka and W. Söderhjelm in *Sammlung mittellateinischer Texte*, 1, Heidelberg 1911.

[3] ed. Hilka-Söderhjelm 39-41; *PL* 157, 699-700.

[4] See C. H. HASKINS, *Studies in the History of Mediaeval Science*, 2nd ed., Cambridge (Mass.) 1927, 119.

[5] G. DE LA RUE, *Essais Historiques sur les Bardes, les Jongleurs, et les Trouvères Normands et Anglo-Normands*, II, Caen 1834, 33-40.

[6] TH. WRIGHT, *Biographia Britannica literaria. Anglo-Norman period*, London 1846, 66-67.

[7] These lines are not indicated in WALTHER, *Initia*. The manuscript referred to by De la Rue is

But again Wright denies that it has anything whatever to do with Henry I[1]. Be that as it may. It is certain, however, that the Latin poem on politeness and behaviour of Daniel of Beccles belonged to the court of Henry II. This poem was called *Urbanus magnus* to distinguish it from the *Urbanus parvus*, an alternative title for the *Facetus*[2]. In a chronicle discovered by John Bale in London but now lost, Daniel was described as a charming poet, a skilful writer in prose and verse, attached to the house and family of king Henry II. Besides the *Urbanus*, he is said to have composed *Carmina rhythmica*[3]. The *Urbanus magnus* was edited by J. G. Smyly in 1939 from three manuscripts but without an adequate introduction[4]. As we have to return to this poem when discussing the *Liber curialis* ascribed to Robert Grosseteste, it may here suffice to say that the *Urbanus magnus* is believed to have been composed about 1180. The *Modus cenandi*, published from a Cotton manuscript (*Titus A. XX*) in the British Museum by F. J. Furnivall[5], occurs as lines 2524-2832 in Smyly's edition of *Urbanus magnus*.

Also from the end of the twelfth century dates the wide-spread schoolbook named *Facetus*, transmitted in two redactions of varying length, and very often transcribed, printed, glossed and translated[6], though J. G. Smyly judges the work very inferior to the *Urbanus magnus*[7]. An otherwise unknown "magister Johannes" is said to be its

Paris, *Bibl. Nat.*, *lat.* 3718. In the old *Catalogus codicum manuscriptorum bibliothecae regiae* (pars tertia, tomus tertius, Parisiis 1744, 450-451) I found this statement concerning our poem: "Poema cujus titulus *Urbanus*, videntur autem esse praecepta ad sanitatem".

[1] TH. WRIGHT, *loc. cit.* – A little poem of 5 distichs containing moral counsels and written for Maud, the daughter of Henry I, may also be mentioned here. It begins *Sic mores regina tuos componis et actus* and was published in W. CAMDEN, *Remaines concerning Britaine*, London 1637, 322-323.

[2] The name *Urbanus magnus* is a recent coinage. In the manuscripts the work is called *Liber urbanus* or simply *Urbanus* (Oxford, *Bodl. Libr.*, *Rawl. C.* 552, f. 19r) or *Liber Urbani* (Dublin, *Trinity Coll.* 97 [B. 3. 5], f. 273v). In this last manuscript the *Facetus* in hexameters is called *Parvus Urbanus* (f. 255r: "Explicit liber parvi Urbani. Finit amen finit; Iohannes nomine scripsit").

[3] J. BALE, *Scriptorum illustrium maioris Brytanniae . . . Catalogus*, I, Basileae 1557, 221.

[4] DANIEL BECCLESIENSIS, *Urbanus magnus*, ed. J. G. Smyly (Dublin univ. press serv.), Dublin 1939.

[5] F. J. FURNIVALL, *Manners*, part II, 34-56.

[6] We mean here the *Facetus* in rhymed hexameters, beginning *Cum nihil utilius humane credo saluti*, which is sometimes called *Supplementum Catonis* and *Parvus Urbanus*. The *Gesamtkatalog der Wiegendrucke* mentions 58 printed editions (n. 2776-2779, 2780-2791, 2793-2800, 6354-6355, 9670-9701). Recent editions are: C. SCHROEDER, *Der deutsche Facetus* (Palaestra, 86), Berlin 1911, 14-28, and J. MORAWSKI, *Le facet*, 3-19. Cf. WALTHER, *Initia* n. 3692 (and also n. 3690 and n. 15489). A quite different work, both in tenor and influence, is the *Facetus* (or *Moretus*) in distichs, beginning *Moribus et vita quisquis vult esse facetus*. Not without reason Hugh of Trimberg notes: "Supradictis eciam iungitur Facetus, / Licet in quibusdam sit locis indiscretus" (*Registrum multorum auctorum* 619-620, ed. K. Langosch, Berlin 1942, 186). The work was edited by A. MOREL-FATIO, *Mélanges de littérature catalane*, in *Romania* 15 (1886) 224-235. Cf. WALTHER, *Initia* n. 11220 and 14438.

[7] DANIEL BECCLESIENSIS, *Urbanus magnus*, *ed. cit.*, VI.

author. We shall encounter the rhymed hexameters of the *Facetus* again in our discussion of the *Stans puer ad mensam*[1]. Meanwhile, I would like to stress the need of a thorough study of the connections of *Urbanus magnus* and *Facetus*[2].

Still belonging to the twelfth century, but probably later than the *Facetus*, is the work of the German Reinerus called *Phagifacetus, sive de facetia comedendi*[3]. These 440 elegant hexameters sometimes contain rather long digressions in contrast with the pithy sayings of the *Facetus*. Hugh of Trimberg characterizes the work very well:

> "Novus Facetus sequitur, brevis et exilis,
> Facilis in themate, sed carmine subtilis;
> Qui docet tantummodo disciplinam mense
> Modumque reverencie sodalibus impense"[4].

More popular, but hardly datable, are the 12 to 14 monorhymes in leonine hexameters *Regimen mense honorabile*, all invariably beginning with the words "Dum manducatis". J. Morawski published the text in an Appendix to his French *Facetus* edition[5]. Here is a similar text from *Bodleian 837*[6]:

> Dum manducatis Christo grates referatis.
> Dum manducatis mappam mundam teneatis.
> Dum manducatis hillarem vultum referatis.
> Dum manducatis in convivio taceatis.
> Dum manducatis mensa recte sedeatis.
> Dum manducatis inopi dare studeatis.
> Dum manducatis non masticando tereatis.
> Dum manducatis sputum non eiciatis.
> Dum manducatis ne scalpatis caveatis.
> Dum manducatis rixas murium fugeatis.
> Dum manducatis aliis partem tribuatis.
> Dum manducatis nec depositum capiatis.
> Dum manducatis sal cultello capiatis.

[1] See below, p. 63-67.

[2] I do not know if this problem is touched by Sister Mary Theresa Brentano in her Ph. D. thesis *Relationship of the Latin Facetus Literature to the Medieval English Courtesy Poems* (Bulletin of the University of Kansas, vol. XXXVI, no. 11 – Humanistic Studies, vol. 5, no. 2), Lawrence, Kan., 1935. I could not lay hands on a copy of this work.

[3] The work begins: *Res rerum natura parens ita concipit omnes*. There are some old editions of which I examined at the Vatican Library (reference *Stamp. Ross. 677*) *Libellus pulcherrimus metrice compositus tractans de facecia et moribus mense qui et fagifacetus appellatur* (= Hain 6899); the poem was edited for the last time by Hugo Lemcke: *Reineri Phagifacetus sive de facetia comedendi libellus, addita versione Sebastiani Brantii*, Stetini 1880. For other references see WALTHER, *Initia* n. 16645 and 12288.

[4] HUGH OF TRIMBERG, *Registrum multorum auctorum* 698-701, *ed. cit.*, 190.

[5] J. MORAWSKI, *Le facet*, 125.

[6] Oxford, *Bodl. Libr., Bodley 837*, f. 3*vb*.

A manuscript of Lüneburg has a poem of 19 lines with this beginning[1], and one in the Vatican Library succeeds in repeating the beginning words "Dum comedatis" up to 21 lines[2]. With the same rhyme on *-atis* and, in great part, with the same contents are provided also the 43 lines of the *Speculum mense* which was edited by B. Hölscher[3].

The poetry of John of Garland (+ 1252) is much more personal and the table manners of which he treats in his *Morale scolarium*, though showing acquaintance with the rules of *Quisquis es in mensa*, are expressed in a style that is quite different from what we have seen as yet[4]. But a judgment on Garland's place in this courtesy literature should also take into account his still unpublished *Epithalamium*, where a similar treatment of the subject is to be found[5].

One of the most interesting documents regarding Italian life of the thirteenth century is the poem *De regimine et sapientia potestatis* of Orfino da Lodi[6]. Some 120 lines of this poem of approximately 1600 hexameters, deal with table manners[7]. There occur reminders of the *Quisquis es in mensa* and of the *Facetus* in hexameters, but most of its counsels are concerned with the arrangement of a noble banquet and corresponding behaviour rather than with ordinary table rules[8].

[1] Lüneburg, *Ratsbücherei Misc. D. 4°. 30*, rear of fly-leaf; inc. *Dum manducatis mensam mundam teneatis.* Cf. WALTHER, *Initia* n. 4896a.

[2] Roma, *Bibl. Vat., Pal. lat. 719*, f. 159*rb*; inc. *Dum comedatis lotas manus habeatis.* Cf. WALTHER, *Initia* n. 4844a; see also n. 4893a-4898, 9641 (where evidently two second halves are put together) and perhaps 20801.

[3] B. HÖLSCHER, in *Zeitschr. für vaterländ. Geschichte und Alterthumskunde* 37/1 (1879) 158-159; inc. *Vos discreti qui manducatis, / Primo manus lotas habeatis*, not in Walther's *Initia*, but cf. n. 20801.

[4] The chapters concerned are *De curialitatibus in mensa conservandis* and *De ministratione decenti*, respectively 48 and 38 leonine hexameters, excellently edited by L. J. PAETOW, *Morale scolarium of John of Garland*, Berkeley 1927, 202-206 and 227-229.

[5] Some titles of this work read: *De ministratione cene mistice, De ..peciebus in mensa, De reliquiis post prandium, De puella que citharizat post prandium que vocatur letitia* (London, *Brit. Mus., Cotton Claudius A.x*, f. 46*v*-47*v*). Cf. L. J. PAETOW, *op. cit.*, 159, note 163.

[6] *Orfini Laudensis poema 'De regimine et sapientia potestatis'*, nunc primum edidit ANTONIUS CERUTTI, in *Miscellanea di Storia Italiana*, edita per cura della Regia Deputazione di Storia Patria, tomo VII, Torino 1869, 33-94.

[7] A few lines occur on p. 55:

Prandia qui censed, primo de paupere pensed,
Ne sit in ofensa neque dextera sit deprehensa.
Dux comedat caute, sobrie sine rusticitate,
Et bibat ornate, iaceat, vigilet moderate;
De mensa sobrius, de lecto surge pudicus.

A special chapter however *De moribus manducandi* can be read on p. 60-64.

[8] Remarkable are the directives for a meal given by the town's council (55 lines on p. 62-63) and rules for a picnic with music in the fields (13 lines on p. 64). – I should like to thank Dr. Rino Avesani, Scriptor to the Vatican Library, who called my attention to this work of Orfino and offered me other useful suggestions.

Some other treatises of table manners, mainly transmitted by German manuscripts which I could not examine, are *De regimine mensium* beginning with the words "Escas per janum calidas est summere sanum"[1], and an anonymous *Carmen facetiarum comedentium* (*inc.* "Mense doctrinam da nobis discere Christe"), which one copyist attributed to no less a person than Ovid[2]. Furthermore there is a treatise *Si vis servire, debes tu plurima scire* that might have some connection with the well-known Franciscan preacher John of Werden, the author of the manual *Dormi secure*[3].

A popular method of learning and memorizing during the Middle Ages was the use of number-aphorisms (Zahlsprüche)[4]. We also find it in the courtesy literature. Thus a short poem urges six (or three) principal rules of table manners for clerics *In mensa cleri volo sex precepta teneri* (or *In mensa cleri debent hec tria teneri*)[5]. But one wiseacre noted that in ancient times the sage Thales had written seven courtesies and seven rusticities in golden letters on the Colossus in Rome[6]. Here they are according to a Bodleian manuscript[7]:

Septem sunt urbanitates:
in privato sobrietas,
in publico hillaritas,
inter extraneos affabilitas,
inter socios et amicos communis benignitas,
in infortunio iocunda liberalitas,
inter adulantes et ignotos discreta dapsilitas,
inter prospera et adversa modesta animi stabilitas.

[1] Cf. WALTHER, *Initia* n. 5538.

[2] *Clm 18910*, f. 100*r*, but a gloss in the margin remarks: "Presens liber intitulatur Liber Ovidii de facecia mense. Non enim Ovidius Naso qui gentilis fuit hunc librum conscripsit, sed qui in brandio de Christo salvatore loquitur, qui nondum incarnatus erat tempore Ovidii Nasonis". Cf. P. LEHMANN, *Pseudo-antike Literatur des Mittelalters*, Leipzig/Berlin 1927, 97 (note 78) and WALTHER, *Initia* n. 10925.

[3] Cf. WALTHER, *Initia* n. 18098. – Other poems, surviving as far as known in only one or two manuscripts and some of them perhaps being only fragments are: *Ad cenam Varus me nuper forte vocavit* (WALTHER, *Initia* n. 322; see also n. 390), *Ad mensam residens et cibum non benedicens* (n. 388), *Ad mensam resides sumens epulas potiores* (n. 389), *Ad mensam Varus dives me forte vocavit* (n. 390; see also n. 322), *Ad mensam vel tres dominorum sunt* (n. 391), *Cum comedunt fratres, comedas et tu reverenter* (n. 3572), *Disce ministrare, dapibus sua jura parare* (n. 4534), *Expedit in mensa mores servare decentes* (n. 6100), *Moras suspendo, quo ducit curia tendo* (n. 11205), *Mensa tibi cubitum numquam sustentat edendi* (n. 10923a; = part of *Facetus* in hexameters), *Non aliter comedas, nisi certa semper* (n. 11959), *Te monet ecce pater Augustinus, bone frater* (n. 19055).

[4] On this topic see E. R. CURTIUS, *Europäische Literatur und lateinisches Mittelalter*, Bern [3]1961, 499-502.

[5] Cf. WALTHER, *Initia* n. 8998.

[6] Cf. L. J. PAETOW, *op. cit.*, 231-232.

[7] Oxford, *Bodl. Libr., Laud. 171*, f. 167*rb*; cf. WALTHER, *Initia* n. 9065.

Septem sunt rusticitates:
loquacitas in convivio,
beneficii accepti oblivio vel dati improperacio,
inter ignotos presumpcio,
inter socios et amicos elacio,
pauperum derisio,
contra utilitatem auxilii obstinacio,
cum necessitas exigerit obduccio.

By the beginning, however, of the fourteenth century Bonvesin da la Riva thought it necessary to prescribe no less than 50 rules of courtesy of the table and to develop each of them in quatrains of the *aabb* rhyme scheme[1].

Of English origin are the 150 goliardic lines that constitute a poem called *Castrianus*[2]. It is an essay on good manners written for the youth of noble households and is the more interesting as it was transcribed (or composed?) in the fifteenth century for Eton students[3]. We shall publish the text at the end of this article[4].

With John Sulpizio's *Carmen juvenile de moribus in mensa servandis* we wish to finish this survey[5]. Although the poem often reminds the reader of the elementary rules of *Quisquis es in mensa*, – the most simple rules had to be repeated –, these 122 lines written in fine elegiac distichs belong to humanism and not needed to place the poems attributed to Robert Grosseteste. This outline could easily be prolonged, for the subject will continue in the sixteenth century to charm even such men as Erasmus and Jacopo Sadoleto[6].

[1] Bonvesin's work is transmitted, as far as known, only in its medieval Italian version, but it is not difficult to suppose the underlying of an original Latin text, possibly from the hand of Bonvesin himself. Excellent edition in *Poeti del Duecento* (La letteratura italiana. Storia e testi, vol. 2, tomo 1), a cura di Gianfranco CONTINI, Milano/Napoli 1960, 703-712.

[2] The poem begins: *O magnatum filii nostri commensales*. Cf. WALTHER, *Initia* n. 12732; the 'incipit' given under n. 9154 (*In vestris operibus sitis curiales*) is the second line of the poem.

[3] In the manuscript we used (Oxford, *Bodl. Libr., Rawl. D. 295*, f. 1v-3r) the title runs: "Pro scholaribus etoniensibus scriptus per Anachoritam de Lenne", but I think this anchorite is a mere copyist as the last lines of the poem read:

Martini sanctissimi festo confessoris
Finis et principium factus est laboris.
Castrianus dicitur liber compilatus;
Non vult qui composuit esse nominatus.

[4] See below, p. 71-74.

[5] SULPICIUS VERULANUS, *Doctrina mensae*. Table manners for boys. A facsimile of a fifteenth-century Latin poem printed by Jacobo Cromberger at Seville c. 1510. With an English version in the metre of the original and an introduction and notes by HENRY THOMAS, Oxford 1949. – For the old editions and manuscripts see WALTHER, *Initia* n. 16365 and 13064.

[6] DESIDERII ERASMI, *Opera Omnia*, I, Lugduni Batavorum 1703, 1033-1044; JACOBI SADOLETI, *Opera quae exstant omnia*, III, Veronae 1738, 66-120.

Against this background the little poem *Stans puer ad mensam*, that goes under the name of Robert Grosseteste, seemed doomed to disappear. Nevertheless we shall see that it had its literary fortune.

To our knowledge, the poem is found in the following eleven manuscripts:

A – London, *British Museum*, *Add.* 37075, f. 22*r-v* (15th C.)
B^1 – Oxford, *Bodleian Libr.*, *Bodl.* 315, f. 28*ra* (15th C.)
B^2 – Oxford, *Bodleian Libr.*, *Bodl.* 837, f. 3va (15th C.)
C – Cambridge, *University Libr.*, *Add.* 6865, f. 1*r* (13th C.)
G – Cambridge, *Gonville & Caius Coll.* 417, p. 103-4 (15th C.)
H – London, *British Museum*, *Harl.* 3362, f. 6*v* (15th C.)
O – Oxford, *Bodleian Libr.*, *Lat. misc. b.* 3, f. 107*v-r* (15th C.)
P – Aberystwyth, *Nation. Libr. Wales*, *Peniarth* 356, f. 143-4 (15th C.)
R – Oxford, *Bodleian Libr.*, *Rawl. G.* 60, f. 1*r* (15th C.)
T^1 – Oxford, *Trinity Coll.* 18, f. 172*ra* (13th C.)
T^2 – Cambridge, *Trinity Coll.* 0.5.4, f. 18*ra* (15th C.)

Nine of them contain the crucial line by which the work is ascribed to Robert Grosseteste "Hec qui me docuit grossum caput est sibi nomen". This might seem sufficient evidence for affirming its authenticity, especially as also C and T^1, the oldest of the manuscripts, contain the attribution. There is, however, the fact that B^1 and T^1 have a very short redaction of only 7 lines which could be the original one. This, actually, induced S. Harrison Thomson to distinguish two redactions. And while he can see little doubt as to the authenticity of the short text, he holds that "the longer recension is obviously based on the shorter work with additional lines taken largely from the *Liber curialis*, the whole in all probability the work of a fourteenth-century editor"[1]. To my mind, this statement is not so obvious as Thomson would like to have us believe. First of all, the "additional lines" are not only *not* "largely" taken from the *Liber curialis*, but they do not at all occur in it. Apart from some generic points of contact, the longer recension of *Stans puer ad mensam* occupies its own, rather independent, place in the whole of the mediaeval courtesy literature. Nor can I convince myself that the longer text is so obviously based on the shorter one.

Comparing the 7 or 8 lines they have in common, the major difference that strikes the eye is the switch from the second to the third

[1] S. H. THOMSON, *Writings*, 150.

person. I cannot believe that the third-person redaction is original. And in my opinion also the other variants of the short redaction can hardly lay claim to being authentic. Nevertheless, in order that the reader himself may judge, I shall give here the short text of T^1 with the variants of B^1:

Stans puer ad mensam domini bona dogmata discat.
Sit wultu simplex, visum nec ubique revolvat;
Nec paries, speculum, baculus vero sit tibi postis;
Aut nares fodeat, propriam carnem neque scalpet;
Aut coram domino decet monstrate cachynnos.
[Sed manus atque pedes, digiti in pace quiescant].
Hec qui me docuit grossum capud est sibi nomen.
[Presul et ille fuit, cui felix det deus omen].

Line 2. Sit wultu] Sic vultu. 3-4. B^1 *inv.* 3. vero] nec; tibi] sibi; notice the slip to the second person in T^1. 4. Aut] Nec; fodeat propriam] fodiat proprium. 5. Aut] Nec; decet] decet hunc; the addition of 'hunc' improves the rhythm; cachynnos] cachinnas. 6. *add.* in B^1. 7. capud] caput. 8. *add.* in T^1.

In its longer recension the text of our poem contains, in some manuscripts, a few additional lines which I prefer to reproduce within their context, though they are obviously spurious. I put them between brackets and make an indention. To simplify the footnotes and to show the exact order and contents of the manuscripts I append a special diagram.

Stans puer ad mensam domini bona dogmata discas.
Dum loqueris, digitique manus in pace pedes sint.
Six vultu simplex, visum nec ubique revolvas.
Nec paries, speculum, baculus nec sit tibi postis.
Nec nares fodias, carnem propriam neque scalpas.
Nec caput inclines, facies sit in ore loquentis.
Pacifice pergas per vicos atque plateas.
Nec levitate cito color in facie varietur.
Nec coram domino debes monstrare cachinnas.
Hec documenta tene, si vis urbanus haberi.
Illotis manibus escas ne sumpseris unquam,
Atque loco sedeas, tibi quem signaverit hospes.
Summum sperne locum tibi sumere, sis nisi iussus.
[Escas ne capias, donec benediccio fiat].
Fercula donec sint sita, pani parce meroque,
Ne fame captus dicaris sive gulosus.
Mundi sint ungues, noceant ne sorde sodali.
Morcellum totum comedas vel detur egenis.
Pace fruens multis caveas garrire loquelis.

Sperne cachinnari, poteris sic vilificari.
Maxillamque bolo caveas expandere magno,
Nec gemina parte vescare cibis simul oris.
Numquam ridebis nec faberis ore repleto.
Nec disco sonitum nimium sorbendo patrabis.
In disco numquam coclear stet, nec super oram
Ipsius iaceat, nec mappam polluat udo.
In discum tacta buccella retrograda non sit.
[Nasum mundetur; sputum, deforme tegatur].
[Nec facias offas de pane prius tibi morso].
Oreque polluto non potabis nisi terso.
Discum de mensa sublatum non revocabis.
Nec ultra mensam spueris nec desuper umquam.
Nec carnem propriam digitis verres neque scalpes.
Semper munda manus devitet tergere nasum.
Mensa cultello dentes mundare caveto.
Ore tenens escam potum superaddere noli.
Quod noceat sociis, in mensa ne refer umquam.
Mureligus consors in mensa sit tibi numquam.
[Nec fluat a naso mucus nec orexis ab ore].
[Nec resonet mensa naso nec sibilet anus].
[Maiori vultus nunc intendat simul et mens].
[Prandens cultello non ludes, non alicere].
[Seu stes seu sedeas, ne sepe movete pedes].
Mensa mureligum caveas palpare canemque.
Mensa cultello mappam maculare caveto.
Potibus ac escis semper sufflare cavebis,
Vase suoque salem morcello tangere noli.
Quando lavas, non vase spuas ne turpe videtur.
[Non intrent simul in discum digiti sociorum].
Privetur mensa qui spreverit hec documenta.
Hec qui me docuit, grossum caput est sibi nomen.
Presul et ille fuit, cui felix det deus omen.
[Sit timor in dapibus, benediccio, leccio, tempus],
[Sermo brevis, vultus hilaris; pars detur egenis].
[Absint delicie, detraccio, crapula, rixe];
[Assumptoque cibo reddatur gratia christo].

NOTES TO THE CRITICAL TEXT OF "STANS PUER AD MENSAM"

For addition, omission and inversion of lines see the diagram

1. discas] discat B^1CT^1. 2. Dum . . . sint] Sed manus atque pedes digiti in pace quiescant B^1; digitique manus in] manus et digiti C; pedes] pede G. Cf. WALTHER, *Proverbia* n. 6578. 3. Sis] Sic B^1, Sit T^1; vultu] wultu RT^1; revolvas] revolves C, revolvat B^1T^1. 4. nec] non C, vero T^1; tibi] sibi B^1. 5. Nec] Aut T^1; nares] narres A; fodias] fodeas ACG, fodeat T^1, fodiat B^1; carnem propriam] *inv.* B^2T^1, proprium carnem B^1; scalpas] scalpes H, scalpet B^1T^1. 6. caput] capud OG. 7. Pacifice pergas] In pace pergas H, In

pace pargas R, Pergas in pace B^2G. 8. cito] sua C. 9. Nec] Aut T^1; domino] dominis AB^2; debes] debet C, decet T^1, decet hunc B^1; cachinnas] chachinnas A, cachynnos T^1, cachinnos B^1G. 11. sumpseris] sumseris A; unquam] umquam B^2 P. 12. Atque] Ipse T^2; loco] locas R; sedeas] sedias R; tibi] et O; signaverit] monstraverit G. 13. sperne] spernere O. 14. Escas ne] Non escas P; benediccio] benedicio A. 15. donec sint sita] donec sita sint O, sita donec sint T^2; sita] cita AR; pani] pane AG, prima B^2. 16. Ne] Neve A, Neque G; dicaris] videaris B^2, vitaris T^2. 17. Mundi] Munde H, Mumdi P; sint *om.* A; noceant] noceat G; noceant ne *inv.* P; sorde] forte GH. 18. comedas] commedas A, comeda P. 19. Pace fruens] Pasificus G; Pace] Parce H; fruens] fruere B^2; loquelis] loquentis O. 20. cachinnari] caginnare P, cachinnare GT^2; poteris sic vilificari] nimium risus fugiatur T^2; sic] quo AG, que B^2, eo P; vilificari] vileficare G, villificari H, versificari O, velificari P. 21. Maxillamque] Maxellamque A, Maxillasque G, Maxcellamque P; expandere] expande A. 22. Nec . . . oris] Maxilla bina vice non vescaris eadem T^2; vescare] vestare O, viscaris P, vescaris R; cibis] sibis P. 23. Numquam] Nunquam R; ridebis] rite bibes T^2; nec] neque G; faberis] fabere B^2, fabiles P, faveris T^2. 24. Nec . . . patrabis] Sorbens de disco resonare cave nimis alte T^2; Nec] In GOP; sonitum] solitum O; nimium] numquam OP, unquam R (2^a manus); sorbendo] sorbande P. 25. coclear] cocliar PR; stet nec *inv.* G. 26. iaceat] iacet AG, noceat B^2, iaciat O; nec] ne O; udo] inde G, ungues OT^2, unguis R. 27. discum] disco O; buccella] buxella A, bucella OR; retrograda] retrograta G, retrocapta O. 28. Cf. WALTHER, *Proverbia* n. 15902a. 29. Cf. *ibid.* n. 16016b and also that queer line occurring in the *Speculum mense*: "Bartholomeum de carnibus et pane non faciatis" (see above p. 53, note 3). 30. Oreque polluto] Pollutis labiis T^2; polluto] poluto AB^2P; terso] carso O, tersis T^2. 32. Nec] Non G; spueris] sperneris O; umquam] unquam GHP. 33. Nec] Non G; carnem propriam *inv.* GP; digitis verres *inv.* HO; digitis] digito AGHP; verres] vares P; scalpes] scalpas AB^2GP. 34. munda] nuda B^2G; devitet] divitta G, devutas O; tergere] tangere O, terge R. 35. Mensa] Memsa P; caveto] caveti P. 36. tenens] tenes AO; escam] escas G; superaddere] semper addere O. 37. noceat] nociat OP; sociis] socios G, socius P; in *om.* B^2; ne refer] ne referes B^2, sit tibi AOT^2, tangere H; umquam] unquam G, numquam $AHOT^2$. 38. Mureligus] Murelicus P; consors] socius P; 40. sibilet] sibilat T^2. 44. Mensa mureligum] Mureligum numquam H; caveas] noli O. 45. Mensa] Mappam HOT^2; cultello] cum cultro T^2; mappam] mensa HO, digitis T^2. 46. ac] aut T^2; escis] essis GO. 47. Vase] Vasa O; suoque salem] salem dum sit T^2; suoque] tuoque O; morcello] morsello OR, mocello P. 48. Quando] Cum GO; spuas] spernas O; ne] nec GOT^2; videtur] cuiquam AGOP, sit unquam R, feratur T^2. 50. Privetur] Privatur O; spreverit] spernit B^2ORT^2; hec] hoc O. 51. me] iam B^2; caput] capud $GORT^1$. 52. Presul] Pesul O; omen] emen B^2. 53. benediccio] buenediccio O. Cf. WALTHER, *Initia* n. 18347 and 18319. 54. vultus] multis O, wultus R; hilaris] illeris O, hillaris R. Cf. WALTHER, *Proverbia* n. 28074 and also 44311a. 55. Absint] Assint O; delicie] delucio O; crapula *om.* O. Cf. WALTHER, *Proverbia* n. 164. 56. reddatur] reddetur O; christo] Amen *add.* O.

As the following diagram indicates, the Cambridge University manuscript *Add.* 6865 (= C) reports, after the first 9 lines, a piece of 18 proper lines and then the conclusion of *Stans puer ad mensam* (line 51-52). This conclusion again is followed by 23 proper lines. It is interesting to note that, if Thomson's judgment of the longer redaction of our poem had

LINES OF THE POEM "STANS PUER AD MENSAM"
AS CONTAINED IN THE VARIOUS MSS

A	B^1	B^2	C	G	H	O	P	R	T^1	T^2
1	1	1	1	1	1	1	1	1	1	1
|	3	|	2	|	|	|	|	|	3	|
|	5	|	6	|	|	|	|	|	4	|
|	4	|	3	|	|	|	|	|	5	|
|	9	|	4	|	|	|	|	|	9	|
|	2	|	5	|	|	|	|	|		|
|		|	9	|	|	7	|		7
|		|	8	|	|	9	|		9
|		|		|	|	8	|		8
|		|		|	|	10	|		10
|		|	×*	|	|	|	|		|
|		13	×	13	13	13	|	13		13
|		15	×	15	15	15	|	15		15
|		|	×	|	|	|	|		|
|		|	×	|	|	|	|		|
|		|	×	|	|	23	|		|
|		|	×	|	|	25	|		|
|		|	×	|	25	24	|		|
|		|	×	|		26	|		26
27		27	×	27		27	|	27		
			×				28			
			×							29
30		30	×	30	30	30	30	30		|
|		|	×	|	|	|	|		31
|		|	×	|	|	|	|		35
|		|	×	37	37	37	|	|		37
38		38	×				38	38		
			×							39
44		44			44	44	44	44		|
|				46	|	|	46	|		|
46		46		44	|	|	45	|		46
48		|		38	|	|	47	|		48
47		48		47	48	48	48	48		47
				48						49
50		50		50		50	50	50		50
|	51	|	51	|		|	|	|	51	
52		52	52	52		|	52	|	52	
					53	|		|		
					|	|		|		
					|	|		|		
					|	|		|		
					56	56		56		
					50					

* Eighteen proper lines.

been founded on this manuscript, it would have been almost exact. For the 18 lines inserted between line 9 and the end of our poem are indeed largely taken from the *Liber curialis*. The additional part after the conclusion is mainly derived from the poem *Quisquis es in mensa*, however with notable variants. An old hand wrote on the top of the page the words: "versus sancti Roberti Grosseted lincolniensis" and a later hand made of it: "Carmina Puerilia seu versus sancti Roberti Grosseted lincolniensis episcopi". I think it worth printing the whole of the text[1].

Stans puer ad mensam domini bona dogmata discat.
Dum loqueris, manus et digiti cum pace pedes sint.
Nec caput inclines, facies sit in ore loquentis.
Sis vultu simplex, visum nec ubique revolves.
Nec paries, speculum, baculus non sit tibi postis.
Nec nares fodeas, carnem propriam neque scalpas.
Nec coram domino debet monstrare cachinnas.
Nec levitate sua color in facie varietur.
Ad mensam comedens zonam laxare caveto.
Ante cibum licite zonam laxare valebis.
Inter fercula dens tua cesset rodere panem.
Dente semel tactum panem nec frusta reponas
In disco; iaceant in eo coclearia numquam.
Fercula nulla petas; que sunt presencia sumas.
Post escas sumptas mappa coclearia tergas.
Pocula nulla petas usque pincerna tibi dat.
Nec tibi sanguineus sit vel specialis amicus.
Escas non comedas postquam culpaveris illas.
Si sorbere licet, noli sorbere gulose.
Pulmento, potu non insufflare velis tu.
Pulmentum si sit calidum, frangatur in illa
Panis crustosus, crustatur vel cocleari.
Salso, pulmento mappam violare caveto.
Si iacet in disco pinguis, tu pone sodali;
Illum non sumas, ne rusticus excipiaris.
Non ungues intrent simul in disco sociorum.
Hec qui me docuit, grossum caput est sibi nomen.
Presul et ille fuit, cui felix det deus omen.
Nemo cibum capiat donec benediccio fiat.
Nec capiat sedem, nisi cum vult qui regit edem.
Donec sint posita tibi fercula, sumere vita.
Pani vinoque parcens caveas ab utroque.
In disco iacta non sit buccella redacta.
Et mundi digiti tibi sint unguesque politi.

[1] Cambridge, *Univ. Libr.*, *Add. 6865*, f. 11; I have to thank Dr. R. W. Hunt, Keeper of Western Manuscripts of the Bodleian Library, who called my attention to this volume.

Sal non tangatur esca quo vase locatur.
Nec tangas aures nudis digitis neque nares.
Nec mundes dentes ex cultello comedentes.
Nec ultra mensam sputum ne ieceris umquam.
Discus sublatus non sit per te revocatus.
Si potes, recepto mensa ructare caveto.
In mensa cubitum ponere sit vetitum.
Qui vult potare, debet prius os vacuare;
Attamen illius sit labra tersa prius.
Ne dicas verbum cuiquam quod si sit ei acerbum,
Ne queat irasci quis vel discordia nasci.
In mensa care quam sint res non memorare.
Ne moveas famulo iurgia nec catulo.
Vultu sis hilaris, nimium nec prava sequeris.
Si parce loqueris, pace frui poteris.
Semper et extra vas expue quando lavas.
Hoc penitus caveas ne sociis noceas.

Our little poem continued prospering and in the first half of the fifteenth century it was attributed, as nearly everything about that time, to John Lydgate[1]. As a matter of fact, Lydgate did give an English adaptation of the text[2], but I have been unable to find the Latin text to which he might have had recourse[3]. Evidently connected with our poem is the text that was published by Frederick James Furnivall under the title *Ut te geras in mensam*[4]. It is an attempt to compress a number of rules, expressed in the *Stans puer ad mensam* in current hexameters, into leonine verses. The result is not very encouraging. A somewhat similar experiment we found in the paper codex *Bodley 832*, a medley of prosody, rhetoric, astrology and other matter, apparently compiled and written by John Longe (?), alias Sampford, chaplain of St. Catherine's Chapel at Bridport, before 1470[5]. On f. 111*v*-121*r* occurs a work in rhymed hexameters, entitled *Liber convivii*. It is provided with a proem that begins:

[1] See F. J. FURNIVALL, *Manners*, LXIX.

[2] *The Minor Poems of John Lydgate*, ed. H. N. MacCracken (Early English Text Society. Extra series, 107. Original series, 192), II, London 1934, 739-744.

[3] Another old English adaptation, expanded into 250 lines, was published by F. J. Furnivall for the Early English Text Society (Extra series, 8, London 1869, part I, 56-64). Moreover both Hugh Rhodes in his *Boke of Nurture* (ed. FURNIVALL, *Manners*, part I, 71-81) and the anonymous author of *The Boke of Curteyse* (*ibid.* part I, 297-327) got their inspiration largely from Grosseteste's *Stans puer ad mensam*.

[4] The poem begins *Doctus dicetur hec qui documenta sequetur* and was edited by FURNIVALL, *Manners*, part II, 26-28. WALTHER, *Initia* n. 4692 does not note this edition; n. 2516a and 20653 seem to be connected with this poem.

[5] See the description in F. MADAN, H. H. E. CRASTER and N. DENHOLM-YOUNG, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*, II/1, Oxford 1922, 416-418 (n. 2538).

Eya, messoris messis matura, venite[1].
Carpite, scriptores, calamos; nova carmina scite.

and ends on f. 112*r*:

Te, deus omnipotens qui regnes trinus et unus,
Deprecor ut quantum facias me pandere munus. Amen.

The work proper that now follows has this rubric: "Incipit pars excutiam presentis. Et discurrit compositor primo tractans de moribus et in generali antequam aggrediatur mensam. Et dicit: assint ergo rudes etc."[2]. The first lines read:

Assint ergo rudes scicientes pocula morum[3].
Hic fontem dulcem poterunt haurire leporum.
Hic facescie parit ortulus undique flores,
Ex quibus indocti poterunt excerpere mores.

For the greater part the work is inspired by the *Facetus*, of which many lines are copied, though with considerable poetic licence. The more general rules end on f. 117*r* with the lines:

Conviva raro, ne consumptis cito rebus
In brevibus fias mendicus inopsque diebus.

There is inserted now a rubric "De facessia circa mensam" and it is this part in which we are especially interested. The first two lines are taken from the *Facetus* in substitution of the first line of *Stans puer ad mensam*, but then follows the rest of our poem which with a fair command of language is enriched with rhymes. May the reader judge for himself:

De facessia circa mensam[4]

Te tua mensa colat ita si nec simulabere scurris;
Dedicus est si discurrens aliena ligurris.
Dum loqueris, digiti manus et pes pace fruantur;
Sis visu simplex, oculi nec ubique ferantur.
Nec paries, speculum, baculus nec sit tibi postis;
Ne nares fodias neque membrum leporis ut hostis.
Nec caput inclines, facies sit in ore loquentis;
Pacifice pergas, nec gressibus utere lentis.
Non levitate cave color in facie varietur;

[1] Cf. WALTHER, *Initia* n. 5317.
[2] Oxford, *Bod. Libr.*, *Bodley 832*, f. 112*r*; I do not know what the author intends to say with the title *Excutiam* which he used to designate the following main part.
[3] Cf. WALTHER, *Initia* n. 1623.
[4] Oxford, *Bodl. Libr.*, *Bodley* 832, f. 117*r*-118*v*. As to line 15 and 49 cf. WALTHER, *Initia* n. 5924 and 12093.

Nec coram domino nasum curvare iubetur.
Summum sperne locum tibi sumere, ni iubearis;
Illotis manibus escas palpare negaris.
Fercula donec sint sita, iam pani parce meroque;
Neve fame captus vel edax videaris utroque.
Mundi sint ungues ut micent ne forte sodales;
Sperne cachinnari, dampnat facundia tales.
Dignus uti sedeas, caveas garrire loquelis;
Otia cave, per te turbet convivia ne lis.
Morcellum totum comedas vel detur egenis;
Maxillasque bolis caveas expandere plenis.
Oris et in parte gemina prandere ca/eto;
Nunquam ridebis nec faberis ore repleto.
Inque loco sedeas tibi quem signaverit hospes;
Nec surgas unde gratis, ni sis male sospes.
In disco sonitum sorbens nec feceris unquam;
Oreque polluto, ni terso, tu bibe nunquam.
In disco nunquam coclear stat, sed super oram
Ipsius; mappam nec eo depinge decoram.
In discum tacta buccella retrograda non sit;
Donec scindatur panis, benediccio presit.
Non ultra mensam neque tu tardando screabis;
Discos de mensa sublatos non revocabis.
Nuda manus semper renuat detergere nasum;
A manibus rerum renuunt convivia casum.
Non digitis, sed erit nasi purgacio lanis;
Intrat in os ante quecumque cibaria panis.
Ore tenens escas potum superaddere noli;
Ad mensam ne sit tibi tarda questio soli.
Quod noceat sociis, in mensa ne refer unquam;
Murelegus consors in mensa sit tibi nunquam.
Mensa cultello dentes purgare negabis;
Non catumve canem palpabis nec sociabis.
Pro sale, morcellus, vita maculare salinum;
Et prius attingit melior persona catinum.
Dum cibus est et in ore tuo, potare caveto;
In ciphis conflare decet nec in ore repleto.
Non panem, quem vis in discum mittere, morde;
Nec mappam nasum tergas madidum tibi sorde.
Nec mappa tu terge manus oculosque fluentes;
Ne turpes gentes sputo tecumque sedentes.
Cum lavas, nec vase spuas; sunt hec tibi tenta;
Privetur mensa qui spreverit hec documenta.

Though the remaining part of this *Facessia circa mensam*, some other 122 lines, is almost entirely taken from the *Facetus*, it might be interesting to print it on account of its variants[1].

[1] *Ibid.* f. 118v-121r.

In propriis rebus laus est si largus haberis,
Dedecus alterius res large dando mereris.
Luxus opum, proles generosa, scientia, forma:
Bis duo sunt quibus extollit se quis sine norma.
A fumo, stillante domo, nequam muliere
Te remove; tria sunt poterunt que sepe nocere.
Duc tibi prole morumque vigore venustam,
Si cum pace velis vitam deducere iustam.
Si tibi contingat sic cum muliere sedere,
Versus eam nolito genu sub crure tenere.
Magnati vultu debes assurgere leto,
Nec coniunctus ei, ni iusserit ipse, sedeto.
In quamcumque tibi non notam veneris edem,
Munda superficies terre donet tibi sedem.
Cum pare constanter, si vis, potes ire licenter;
Quod te precedat tamen hunc permitte libenter.
Si tibi contingat quod cum muliere vageris,
Post cedas donec latus eius adire iuberis.
Si quis dignetur offerre cifum tibi, lete
Accipias, modiceque bibas, reddasque facete.
Pauper et indignus si sis, effundito potum;
Et vacuum tu redde cifum prius undique lotum.
Quando cifum capias, averso ne bibe dorso;
Non offas facias de pane prius tibi morso.
Mensa tuum cubitum numquam sustentet edenti;
Si recte sedeas, tecum servito sedenti.
Cum cifum capias, utraque manu capiatur;
Et per utrumque latus, non per ripam, teneatur.
Cum pare si debes vel cum meliore iacere,
'In qua parte thori velis ipse quiescere' queris.
Cum quacumque tibi prope vel procul accidit ire,
Nomen et esse suum, quo quis sum et unde, require.
Cum pare si pergas vel cum meliore peregre,
Quod volo ipse velis; tibi sic cupiat nihil egre.
Si tibi quis loquitur, in vultum cerne loquentis;
Et sua verba tue secretis insere mentis.
A iubilo pueri, servi lingua, canis ore,
A manu, pedibus caveas blesoque lepore.
Si qua velis emere, taxabis emenda modeste;
Nec mage sive minus iurans instabis honeste.
Obliquo nullum debes corrodere dente,
Et livoris acu nullum tu punge latente.
Si quevis super excellas probitatis honore,
Non iactes; quia laus proprio sordescit in ore.
Nocteque mane deum cubiturus vespere laudes;
Hospitibusque tuis discedens reddito laudes.
Hospitibus letum debes ostendere vultum;
Vultus enim letus dandi duplicat tibi cultum.

Irritare canem noli dormire volentem;
Nec moveas iram post tempora longa latentem.
Compescas os arte mali ne prava loquatur;
Ne malus erumpat fetor, latrina cogatur.
Nil super tuo tua lingua minando loquatur;
Hostem namque suum minuit quicumque minatur.
Est tibi summus honos cito solvere; solve libenter;
Cum festiva dies veniat, vestire decenter.
Ultra quam vestis queat extendi, tua crura
Non extendantur, si vivere vis sine cura
Alterius noli sub messem mittere falcem,
Inque lectum caveas alienum ponere calcem.
Si tecum comedat servire memento minori;
Par tibi tuque pari da cultellum meliori.
Si te forte domus aliena rogavit ad escas,
Dum iussum fuerit in nulla sede quiescas.
Si te maiori pelvis famuletur aquosa,
Ad manicas eius tua sit manus officiosa.
Si videas opus esse cibo, succurre parando;
Sique necesse monet, mense famulabere stando.
Si par vel minor fuerit tibi forte locutus,
Donec desierit sua verba sile quasi mutus.
Raro fideiussor et numquam creditor esto;
Sepius illorum geritur res fine molesto.
Si maior tecum comedat, quecumque sit esce
Non appone manum, donec gustaverit ipse.
Et fugias talos, faustum, scortumque, tabernam,
Si decus et vitam tibi queris habere eternam.
Compos in arte mali ne tecum prava loquatur,
Ne melius erumpat usque procul inde feratur.
Si quis descendat ab equo, vel equum cito scandat,
De presente sibi manus officium sibi pandat.
Rem de qua loqueris digito monstrare caveto;
Ne, dum sermo super ovibus sit, ovile videto.
Quam cito descandas ab equo, calcar removendum
Est de calce tuo; tibi sit quid tunc sit agendum.
Si magno loqueris servisque deo, cito pone
Pillea vel quicquid capitis geritur regione.
Ne iactes te facturum quod nulla repleris
Vis tua tota queat; nugax simili dare eris.
Dum comedas, mense manus intendat tua soli;
Aut caput aut aliud membrum tu scalpere noli.
In potum sufflare tuum nolito cibumque,
Ne sputo maculare tuo videaris utrumque.
Non extollaris, si sors tibi prospera cedat;
Nam deus ingrato cito tollit munera que dat.
Quicquid agas, hosti numquam tua dampna loquaris;
Atque tua numquam de paupertate loquaris.

In te si domina dominusve tuus moveatur,
Dum cadat ira nihil in eos tua lingua loquatur.
Nuncia si tuleris coram magnate, fer eque
Missa, loquens tractim, docte, breviter, lepideque.
Si tibi quis gratus dederit bona, sumite grate;
Et data cum dante laudentur plenius a te.
Sit tua munda domus et in ipsa quicquid habetur;
Dens, manus, os, oculus, naris tibi mane lavetur.
Nolito culpare dapes quas sumere speras,
Nec quas prepones invitas te tibi queras.
Rumores fugias et nuncius esse ministri;
Nec sine re cupias nomen habere magistri.
A quocumque viro missus quicumque tibi sit,
Docte sustineas quodcumque malum tibi dicit.
Noli maiorem verbis vexare super re
De qua, si vellet, posset tibi dampna referre.
Non intromittas te de re que nihil ad te,
Quisquisque stultum vel nequam, credo, probat te.
Coniugium, monachale iugum, crux: inspiciantur
Hec in mente prius a te quam suscipiantur.
Filia, si tibi sit, cum vernet, nubilis etas,
Claustrales solam noli transcurrere metas.
Ad quamcumque domum perrexeris, ante vocato
Qua subeas tu, sisque loquens et ad hostia stato.
Iusticiam, non iusticium, vult iuris amicus;
Iusticium, non iusticiam, vult iuris iniquus.

Still one other aspect of our poem *Stans puer ad mensam* should be mentioned here. In a recent paper Brother Bonaventura, F.S.C., summarized what can be learned from medieval manuscripts about the teaching of Latin in later medieval England[1]. He found that our poem *Stans puer ad mensam*, together with the *Distichs* of Cato, Theodule's *Eclogues*, the *Facetus*, *Liber cartule*, *Liber penitencialis*, *Liber parabolarum* and the poem *O magnatum filii*, was largely used in the grammar schools as a reading text[2]. This is an interesting statement, for it proves that, apart from the predominantly moral instruction obtained from a Christianised Cato, from *Facetus* and the *Parabole*, and apart from the more religious and instructional reading of Theodulus, *Cartula* and *Liber penitencialis*, the

[1] Brother BONAVENTURE, F. S. C., *The Teaching of Latin in Later Mediaeval England*, in *Mediaeval Studies* 23 (1961) 1-20.

[2] *Ibid.* 7-11. Useful and accurate information on this kind of books can be found in R. AVESANI, *Il primo ritmo per la morte del grammatico Ambrogio e il cosiddetto "Liber Catonianus"*, in *Studi medievali*, 3ª Serie, 6 (1965) 455-488 and in the forthcoming work of the same author *Quattro miscellanee medioevali e umanistiche*, Roma, Ediz. di Storia e letteratura.

later medieval English youth received their good manners chiefly from our *Stans puer ad mensam*, as the above mentioned *O magnatum filii* was apparently read in a more restricted milieu[1].

LIBER CURIALIS

It is now time to pass to the other poem ascribed to Robert Grosseteste, that is to say to the *Liber curialis*, which begins with the words: "Curia regalis si te subnutriat alis". This work seems to have escaped all Grosseteste's bibliographers up to Thomson who noticed it in an Oxford manuscript[2]. As early as 1852 Henry Octavius Coxe had provided a fair description of this miscellaneous codex, though some corrections should be made[3]. Our poem, consisting in 671 hexameters, is cast into a collection of proverbial sentences and excerpts from Seneca and Cicero, which is typical of the early thirteenth century. The rubric, which attributes the work to Grosseteste, is in the same hand as the text itself. It reads: "Incipit liber curialis quem composuit magister Robertus Grosteste"[4]. In all probability both the text and the rubric were copied from a manuscript the scribe of which knew only of "Master" Robert Grosseteste, thus before Grosseteste became a bishop in 1235. For afterwards this title almost disappeared and was replaced by Grosseteste's common epithet "episcopus Lincolniensis" or simply "Lincolniensis". It is on this account that Thomson argues that the composition of the work may be fixed in the pre-episcopal period. He proposes a date between 1229 and 1235[5].

Considering that no other manuscript of the *Liber curialis* was known which might contest Grosseteste's authorship, the early ascription in the Trinity College copy gave sufficient security to affirm that Grosseteste was the author of the work. When however, years ago, I decided

[1] Only three manuscripts of this poem are known: London, *Brit. Mus.*, *Harl. 1587*, f. 118-120; Oxford, *Bodl. Libr.*, *Rawl. D. 295*, f. 1*v*-3*r*; Aberystwyth, *Nat. Libr. of Wales*, *Peniarth* 356 (quoted without folio reference by Brother Bonaventure, *loc. cit.*, 10).

[2] Oxford, *Trinity Coll. 18*, f. 168*ra*-172*ra*; cf. THOMSON, *Writings*, 148-149 and WALTHER, *Initia* n. 3970.

[3] Cf. H. O. COXE, *Catalogus codicum manuscriptorum collegii S. Trinitatis* (Catalogus codicum manuscriptorum qui in collegiis aulisque oxoniensibus hodie asservantur, vol. II), Oxonii 1852, 8-9. It is quite true that the major part of this medley was written in the fourteenth century. Nevertheless, the section which covers our poem might well be earlier and belong to the second half of the thirteenth century. The last folios date even farther back to the middle of that century. They contain an early text of Grosseteste's treatise *Templum domini*.

[4] Oxford, *Trinity Coll. 18*, f. 168*r* (upper margin).

[5] THOMSON, *Writings*, 149.

to edit the *Liber curialis* and was looking for possible other copies of the work, I came upon two notable fragments which pretty well complicated the edition I had in view. An anonymous poem of 106 hexameters on table manners, found in the manuscript *Bodley 310*[1] and beginning with the words "Versus prandentem tecum tua lumina sepe", proved, to the extent of two thirds, to be identical with parts of the *Liber curialis*, but the lines were in a completely different order. The rest seemed to be original material. Embodied in the manuscript section that was written late in the fourteenth century[2], the text did not afford any clue either for establishing the authorship or a better reading. Another poem, called *Curialitates mense*, likewise anonymous, and beginning "Dente semel tacta panis non fracta reponas"[3], could also be identified in some 155 lines with the *Liber curialis*. Though there are some notable omissions and a few original lines, the whole of the poem follows quite faithfully the pertinent part of the Trinity College text of *Liber curialis* and not seldom even supplies a much better reading. Still more important was the fact that the Rawlinson manuscript which contains these 164 hexameters dates from the beginning of the thirteenth century[4], if not from the end of the twelfth. Merely on this account Thomson's suggestion concerning the composition date of the *Liber curialis* seemed to require anticipation. Could it be, I wondered, that Grosseteste composed the work when he was in the household of the bishop of Hereford about 1198?

Meanwhile I got into serious difficulties on account of the vocabulary used in the *Liber curialis*. Some words I could not find in any of the usual dictionaries. When in 1965 Latham's *Revised Medieval Latin Word-List* appeared[5], I was happily surprised to find all my "difficult" words listed. They were constantly referred to one single source: Daniel of Beccles' *Urbanus magnus*[6]. The text of this work, published at an unfortunate time, was not easily available, but when I finally succeeded in getting a copy and went through it, I was taken aback at line 875. The text reads: "Curia regalis si te subnutriat alis" and continued through all the 671 hexameters which the Trinity College manuscript so confidently attributed to Master Robert Grosseteste. Recovering from the first

[1] Oxford, *Bodl. Libr.*, *Bodley 310*, f. 147*va*-148*ra*; cf. WALTHER, *Initia* n. 20253.

[2] Cf. F. MADAN, H. H. E. CRASTER and N. DENHOLM-YOUNG, *op. cit.*, 219-220.

[3] Oxford, *Bodl. Libr.*, *Rawl. C. 552*, f. 22*va*-23*rb*; cf. WALTHER, *Initia* n. 4252.

[4] Cf. H. O. COXE, *Catalogi codicum manuscriptorum Bibliothecae Bodleianae*, V/2, Oxonii 1878, col. 297-299.

[5] R. E. LATHAM, *Revised Medieval Latin Word-List from British and Irish Sources*, London 1965.

[6] DANIEL BECCLESIENSIS, *Urbanus magnus*, *ed. cit.*; see above p. 51.

astonishment, I noticed however that Daniel's *Urbanus magnus* is not a very homogeneous work and could possibly be composed from several independent treatises. Already we have encountered a *Modus cenandi*, taken from (or assumed into?) the *Urbanus magnus*[1]. It is also interesting to note that the oldest manuscript Smyly used for his edition, at the exact place where the *Liber curialis* begins, has the following insertion: "Sunt quedam que, nisi materie cursus expeteret, pudor rescidenda persuaderet; verumptamen, quia rei series nec veritati parcere novit nec verecundie, nec ego dehonesto quod preteriri non permittitur incognitum, circumscisis labiis res inhonesta in necessariis exacta poterit venusta verborum utilitate depromi"[2]. Should this indicate the beginning of a different work? Moreover, the Rawlinson manuscript[3], in which we identified the *Curialitates mense* as a fragment of the *Liber curialis*, contains immediately before this text a collection of proverbs *Proverbia Urbani*, selected from the first 150 lines of *Urbanus magnus*, and *Curialitates ecclesiasticorum* which can be read in Smyly's edition from line 155 on. Although it seems more likely that these three sections (*Proverbia Urbani*, *Curialitates ecclesiasticorum* and *Curialitates mense*) were copied from one single work, viz. the *Liber urbanus* ascribed to Daniel of Beccles, the fragmentation of the work in this early manuscript could also be a hint that the *Urbanus magnus* as it was edited by Smyly is only a collection of amalgamated works. In that case the plain attribution of the *Liber curialis* to Grosseteste should be of some weight for ranging the poem among the authentic works of the bishop. But only a thorough reexamination of the manuscripts of the *Urbanus magnus*[4] and an intelligent study of the contents of the work in its historical and literary setting, might definitively resolve this problem. Four our purpose it is sufficient to have proposed the question in its actual state of research.

In conclusion, if this survey of the medieval Latin courtesy-books, among which we have placed Grosseteste's little poem "*Stans puer ad mensam*" and the problematical *Liber curialis*, occasioned further studies in this very interesting field of social behaviour and manners, I should feel more than compensated for my contribution.

[1] See above p. 51.

[2] DANIEL BECCLESIENSIS, *op. cit.*, 31, note to line 874-875. The rubric is in the manuscript Cambridge, *Gonville & Caius College 61/155*, which I had no opportunity to examine.

[3] Oxford, *Bodl. Libr., Rawl. C. 552*, f. 19r-20r (*Proverbia Urbani*), f. 20r-22r (*Curialitates ecclesiasticorum*), f. 22va-23rb (*Curialitates mense*).

[4] See, besides the introduction of Smyly, also WALTHER, *Initia* n. 11223 and nn. 3970, 4252, 5178, 20253.

APPENDIX[1]

The poem *Castrianus*
(Oxford, *Bodl. Libr.*, *Rawl. D. 295*, f. 1*v*-3*r* [15th C.]

Pro scholaribus etonensibus scriptus per Anachoritam de Lenne.

O magnatum filii, nostri commensales,
In vestris operibus sitis curiales.
Et intrantes domum, 'Deus hic' dicatis;
Et cum nos videritis, genua flectatis.
Hoc quod aptum fuerit verbum proferetis;
Nullus sedem capiat, seriatim stetis.
Huc aut illuc facies nusquam moveatur;
Nulla res in domibus manu capiatur.
Nil supportet cubitum, postes non tangatis;
In loquentis faciem vultum dirigatis.
Vultus fiat stabilis, caputque levetur,
Manus sive digitus nichil operetur.
Non levetis scapulas ut pediculosi;
Talis modus mobilis non est generosi.
Tibias textoribus non assimiletis;
Genu nobis flectite quando respondetis.
Si maior advenerit, locum detis ei;
Honor detur omnibus in honore Dei.
Noto vel extraneo dorsum non vertatis,
Et cum potaverimus omnes taceatis.
Si nos percipitis aliquid loquentes,
Donec dictum fuerit stetis audientes.
Nullus alte rideat sive colloquatur;
Homo carens moribus rusticus vocatur.
Cumque nos iusserimus vos simul sedere,
Nullus debet alii locum prohibere.
Nulla turpis fabula vobis dominetur;
Nec servo derisio cuiquam paretur.
Volens puer diligi aut umquam vigere
Non debet, ut fatuus, quemquam deridere.
Si quis commendaverit vos summe parentes,
Stetis sursum proprie gracias agentes.
Si vobis oppositum fuerit a nobis,
Absque mora surgite; decens est pro vobis.
Que materfamilias egit aut matrona
Nullus petat, fuerint mala sive bona. [f. 2r]
Qui vult intromittere se de cunctis rebus,
Hospites despiciunt in paucis diebus.
Cum potum contigerit nobis ministrari,
Surgentes assistite prompte famulari.

[1] See above, p. 55 and 67-68.

Si servus defuerit, lumen teneatis;
Ut gulosi pocula nulla capiatis.
Noster ciphus forsitan si vobis donetur,
Nisi iussum fuerit pluribus non detur.
Delicata prandia si vobis mittantur,
Alta voce gracie nobis exsolvantur.
Plures observancie possunt assignari
A nobis, de prandio pauca nimis fari.
Omnes ante prandium manus abluatis
Et cultellos asperos puros faciatis.
A nostra presencia nulli retrahantur,
Donec per vos gracie stando finiantur.
Si soli fueritis, gracias, dicatis:
Unus iam, cras alius omnibus signatis.
Omnes in communibus cum sitis equales,
Ut venitis sedibus sitis sociales.
Cum sitis in prandio pariter sedentes,
Latinum non anglicum sitis colloquentes.
Sit loquela tacita, pax predominetur;
Fabula luxurie nulla recitetur.
Cum legatur biblia sive liber ullus,
Rabians aut garrulans debet esse nullus.
Cum vobis potagia contingat habere,
Ea non poteritis gulose sorbere;
Cocliari lepide puro comedantur;
Numquam cocliaria disco dimittantur,
Prohibet urbanitas; quando comedetis,
Caput ad parapsidem numquam inclinetis.
Querite scissorium, cibos apponatis,
Non turpetur gausape, lepide scindatis.
Prandii residuum simul collocetur
Super panem modicum, qui prope ponetur.
Cum potum sumpseritis, manus obtergantur;
Sordes de scissorio cum micis demantur. [f. 2v]
Tantus bolus numquam sit ore constitutus,
Quin loqui poteritis, si quis sit locutus.
Dentes non effodere tabula potestis;
Cum iungive pateant, horrent in honestis.
Cultellos cum dapibus non ad os feratis,
Nec manu parifica diu teneatis.
Meliora prandia cuique reponantur,
Prius cibis aliis minime tangantur.
Quantumcumque placeant epule presentes,
Ex illis participent vos circumsedentes.
Rudes sunt et rustici totum manducantes
Quod in manu capiant, nichil inde dantes.
Ideo de talibus bene caveatis;
Cibis, licet placeant, quandoque parcatis.

Quando carnes scinditis, serras vacuetis;
Pudor, si fercula serra separetis.
Cum scindatis caseum, tergite cultellos;
Non simul sed singuli capite morcellos.
Os nullus ad tabulam debet inclinare
Neque velud fatuus frivola cantare.
Et, si sit scissorium prius deturpatum,
Unum super aliud versum sit locatum.
Caseus pinguedinem non debet gustare;
Quicquid inhonestum sit, dico: vitare.
Cum finis advenerit vobis comedendi,
Cultelli tunc undique pure sunt tergendi.
Plura de similibus dicere possemus,
Tamen esset tedium si prolongaremus.
Aqua cum porrecta sit, omnes resurgentes
Simul Deo gracias dicite viventes.
Si puer sit dominus, aquam ministretis
Et pro reverencia genua curvetis.
Mappam suis manibus seu pelvem tenetis;
Quicquid opus fuerit facere debetis.
Sed, sicut prediximus, cum sitis presentes
Dicatis ad invicem gracias agentes.
Nulli restat dubium: si Deus laudetur,
In agendis melius tunc expedietur. [f. 3r]
Hiis, ut iam premittitur, omnibus finitis
Rudes in hospicio fore ne velitis.
Si nox sit, ad cameras ite properanter;
Vigilare nimium nocens est noctanter.
Si feratis lumina quequam recordantes,
Non sitis in cameris vestris rabiantes.
Et quidquid feceritis quando vigilatis,
Candelas securius vestras extinguatis.
In auroris surgite, sicut est statutum;
Os oracionibus non sit destitutum.
Nobis casualiter si vos obvietis,
Quandam reverenciam rite frequentetis.
Nobis reverenciam non tantam inquiramus,
Ista tamen dicta sunt ut vos doceamus.
Disciplinis omnibus bonis ascultetis,
Sed in scolis anglicum nullum proferetis.
Res in libris scribite postquam doceantur;
Nulla mercimonia in scolis habeantur.
Cum contingat aliquem propter vos venire,
Non absque licencia debetis exire.
Quando vobis loquimur, alte respondete
Et docendi tempore pre cunctis tacete.
Nichil horribilius nobis est audire
Quam, repleto polipo, singultire.

Quam cito de patria ventum sit ad villam,
Sedens in hospicio non suffles favillam.
Virtutibus utimini, bene respondetis,
Et cum totis viribus scolis frequentetis.
Hec dicta sufficiunt causa brevitatis;
Commensales peritis ista repetatis.
Summi patris filius in fine laborum
Nobis post hoc seculum det regna polorum.
Et det nobis graciam per hoc documentum
Addere virtutibus felix incrementum.
Martini sanctissimi festo confessoris
Finis et principium factus est laboris.
Castrianus dicitur liber compilatus;
Non vult qui composuit esse nominatus.

Rome
71, *Via Boncompagni*

Istituto storico
Frati minori cappuccini